

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

Contributed by the Acting Editor. *I*

On October 1st the Editor of the "Daily Chronicle" announced the closing of the lengthy correspondence on "Theosophy," which, it is whispered, had sent up the circulation of that enterprising sheet ten thousand per diem.

The leading article with which the correspondence is wound up is an interesting specimen of the views of "the world" upon transcendental matters. There is an evident and strenuous effort to be at once critical and fair; to be neither entirely against, nor entirely for, the Theosophical Society, and to give the conventional religious view due weight without sacrificing the position of the open-minded.

"How many people," it is asked, "would be attracted to the truth without miracles?" a question which is calculated to revive an old controversy. Can a miracle prove anything beyond its own truth—assuming that it is a true and genuine miracle? People who are attracted to a new presentation of truth by seeing that done which is to them miraculous are apt to remain to the end much more interested in the phenomenon than in the truth to which it is supposed to witness. The great significance of what is called miracle is that it is the natural and necessary outcome of the attainment of a higher degree of life; and it is only a miracle to those who have not yet attained that degree. The exercise of all power, especially of new power at its first attainment, is a joy and delight to the possessor thereof. Nature is prodigal of her delights; she bestows them freely for their own sake. It is only the niggardliness of the commercial mind, not understanding how anything should be done for its own sake, which supposes that miracles must have some direct commercial value, and be meant to win converts and attract attention.

With regard to Mrs. Besant's position, we cannot but recognise that it is logically sound. Conviction of moral truth can never be given by any supposed evidential value of miracles. All that the seeing of a miracle can prove to us is that we do not know how it was done. It is therefore a fit instrument to incite us to press on to attain personally to a higher degree of knowledge and understanding, but certainly not to induce us to accept any moral principle as true because the preacher thereof has done the miracle, and while we ourselves do not see or feel the necessary truth of such principle. The miracles of the Gospels were referred to by Christ as proofs of the quality of His character, never as direct proofs of the truth of His message. And "the works" to which He so often alluded were not by any means His especially "miraculous works,"

but the totality of His actions, as they were presented to His contemporaries; from the observance of which He claimed that they ought to have been able to make up their minds whether He Himself was an evil force in the world or a good one. The sort of miracle that anyone works is infinitely more significant than the bare fact that he has worked a miracle; and the writer of the article now under notice is quite correct in concluding that the production of rings and roses is a matter of the very slightest possible benefit to the world.

But while we recognise the justice of Mrs. Besant's reason for not attempting to afford demonstration to every curious inquirer of the truth of her assertions about the letters, we cannot refrain from thinking that the same argument makes equally against bringing the matter into public at all. If Mrs. Besant did not mean to say more she should not have said as much as she did. It is a pity distinctly to provoke a curiosity that one is justified in refusing to gratify; and recognising, as she rightly does, the non-evidential character of super-ordinary phenomena (we refuse to use the word supernatural) it would have been in every way better if Mrs. Besant had kept the knowledge thereof to herself and such "Fellows" as were capable of rightly appreciating such things.

Truth (says the article) "is clearly Mrs. Besant's and Mr. Burrows' quest, and though we may doubt whether . . . they have altogether the intellectual equipment for the task, we need not regard the new crusaders with either anger or contempt. We fear they are deluded, and that many will discover the delusion. They have, we are afraid, opened the door to a torrent of Sludgedom, a very carnival of dupery and imposture. They seem to us too materialistic to get at real metaphysical truth; too unscientific to discover any new links between what we so vaguely call 'matter' and 'spirit'; too much given to looking for idle signs from 'Mahatmas' and the like to ask themselves whether they have made one single addition to the sum of human thought."

There is a strange mixture of shrewdness and fallacy in this extract. Certainly if the right equipment for the pursuit of transcendent truth were purely intellectual then few people would venture to hint that Mrs. Besant was not fitted for the search. But in the pursuit of the transcendent the highest intellects ("the wise and prudent") fail where "babes" succeed: and if Mrs. Besant should end her search unsuccessfully it will not be from a deficiency of intellectual power, but rather from the reverse.

Yet it is not the presence of intellect that is a drawback to such research, but the absence of any faculty beyond the merely intellectual. The presence of intellect in itself will neither insure success nor cause failure. Its value is not to discover, but to interpret the discoveries of intuition. Intuition alone is as dangerous as intellect alone is disappointing. It induces the hasty formation of wild

and groundless theories. It is apt to jump from phenomena to dogma without the aid of judgment. It is the feminine faculty and needs the guidance of the masculine as much as the masculine needs the initial energy of the feminine. Intuition is as the boiler to a steam vessel, and intellect is as the rudder: the one initiates motion, the other determines the direction.

Neither is it a sound objection against any teaching that it does not immediately and directly secure the increased happiness of mankind. There are many things which seem to do this, and yet their ultimate and more lasting effect may be disastrous. The only thing the seeker has to care about is to be true, and let results be what they will. And the question whether Theosophy will give us anything worth having is not the simple one that in the article it is assumed to be. It depends quite as much on our faculty of reception as on whether the Theosophists have anything to give. Many a man goes empty away, not because there is nothing there to supply his needs, but because he is not yet capable of receiving it. Naturally he lays the blame on the deficiency of the supply, but such may be far from being the truth of the case.

It takes all kinds to make up a world; and we have no wish to deny that there are some to whom the Theosophical Society may be as light in the darkness. It is a great mistake to suppose that because a particular prescription is not needed by us no chemist should be allowed to make it up, or even that if it has disagreed with us it must necessarily be poison to mankind generally. Such discussions as the one just closed in the "Daily Chronicle" seem at first to reveal only more forcibly the strong differences that exist between men and women of different casts and bents of mind; but in the end they effectively promote general charity and mutual forbearance. The first time an opinion differing from our own is heard we may regard it as so wicked that the promulgator seems almost worthy of death, but after hearing it several times it is impossible but that the strenuousness of our indignation should soften; and at length we may begin to admit that our private philosophy cannot be expected to be as cogent and all satisfying to others as it is to us; and that just as we prefer our own so it is but reasonable that they should prefer their own. Eventually we shall come to see that there can be no presentation that has not some truth at the bottom of it, far too precious to justify us in stifling it in order to kill the error with which it may be associated; from which it is not a long step to admitting that throughout all seeming differences of administration, of gifts, and of interpretation there runs ever one common underlying Spirit, which, because it is living while the error is dead, must in the end shake off its error and stand a necessary stone of the great Temple of Truth, without which the vast edifice would be imperfect.

Among the mass of printed matter sent to us for perusal is one which we desire to specially single out for approbation. It is a "Spiritual Sermon" by the guides of Mrs. Cora L. V. Richmond on "Our Responsibilities to One Another."* The main principle urged is not indeed a new one but it is most admirably enunciated, illustrated, and enforced. The teaching in the main is as follows:—The centre of the Universe is not "I" (as being "Not you"), but "We," (I and you); in a word—not individual man but Universal God. Yet, because the perfection of the whole is the integration of the composite perfections of each part, a man's duty is to do the very best he can for himself, that in his own attained completeness he may have

the more to offer of benefit, help, and service to his fellows. Here are some extracts:—

"The great trouble in the past has been the lack of perception of the true moral centre, and the lack of proper spiritual adjudication. People have attempted to judge one another; have attempted to mete out the favours of the universe; they have attempted to place themselves in the position of Deity, and have endeavoured to make human beings bend, not to the Divine purpose, but to the human perception of it."

"What the mother does for her child, prompted by her unflinching love, the spirit that perceives the moral purpose of the universe does for humanity; what the mother does for the unfortunate child the spirit that perceives the import of the moral realm does for all unfortunate human beings. . . . We know also that many who are most perfect in physical form are still blind and maimed and deaf in moral ways. The great moral purpose of the universe is to strengthen their weakness, assist their blindness, enable them to hear, see, and understand that which is divine and perfect, but (to them) perverted by their moral obliquity and imperfection."

"If we ask what the moral obligation primarily is, we say—to do and to be for every child of earth what you are and are now seeking for yourself; to ask and expect for every human life the favours you ask and expect for yourself; and to recognise in each individual life whether obscured or clear, whether dim or bright, whether shadowed by imperfection, or shining resplendently glorious, the same possibilities that you recognise for yourself. When this is done the highest that you can do and be is not too great for the humanity that is associated with you."

"If people only do things for the sake of being appreciated they will never do the smallest good, to say nothing of the highest that is in them. Every prophet, every teacher, every leader must express that which is within them because it is there, because it is the Divine voice, trusting to the growth of humanity that will finally come for the recognition of the message."

These extracts speak for themselves, and from whatever source we heard them we should say "that carries its own recommendation." The nearer we get to the centre in our enunciation of truth the more general is the assent with which all sorts and conditions of men receive our message. It is never God's truth that men refuse and cavil at but the blundering illogicalities or the gross self-subserving spirit that so commonly marks man's enunciation of it. When we listen to a wisdom that is "pure, peaceable, gentle, full of mercy, without variance, without hypocrisy," then we are sure it is "from above." Self calls up self; but where there is no self-seeking, no desire to glorify "my intellect," "my party," "my sect," no assumption of a right to dictate and judge, then there can be nothing to lead anyone to fast close the barriers of his mind against the truth urged; and acceptance is won by gentleness and manifestation of the spirit which would never have been compelled by force or violence. Such is the spirit of the sermon, and as one reads it one feels—if sermons such as this could be preached from all the pulpits in the land for even the short space of six months what an effect might we not look to see produced.

A STRANGE COINCIDENCE.—Mr. Arthur Langham held an inquest recently at Enfield Highway on the body of an unknown man, of middle age, who was found in the river Lea. The body had been in the water three or four weeks. A peak cap was tied to the head with a neckerchief, fastened under the chin. In the coat pockets were twelve large flints and half a horseshoe. The only coin found in the pocket was a halfpenny. The coroner said it was a remarkable coincidence that in a case which had come before him at Edmonton the circumstances were similar, even to the number of stones found in the pockets. A verdict of "Found drowned" was returned.

* "Our Responsibilities to One Another. A spiritual sermon by the Guides of Mrs. Cora L. V. Richmond." No. 14. September 6th, 1891. Published by William Richmond, Rogers Park, Ill., U.S.A.

THE DOUBLE

By "M.A. (Oxon.)"

(Continued from p. 471.)

I pass now to more complex cases, where the governing cause is not clear.

These divide themselves into :—

1. Cases when the agent is in a normal state.
2. When he is in a state of sleep.
3. When he is in reverie.
4. When he is entranced or in an abnormal condition.
5. When he is in a condition of fainting or swoon.

References will be made to these cases under the above classification.

I.—NORMAL.

"Spiritual Telegraph," 1855, p. 161 :—

"A gentleman who resides at Green Point, R.I., but whose business was in New York, was distinctly seen by a member of his family to come home one afternoon about two hours earlier than usual. He apparently entered the gate in front of his house, and walked up the garden path. The member of the family who, looking out of the window, saw him as plainly as he had ever appeared before, immediately passed into the kitchen to order his supper, and so lost sight of him. Supposing him to be employed somewhere about the premises, his supper was placed upon the table and kept waiting. Two hours afterwards he came home and declared that he had just then come from his place of business in New York, and that he had not been home before."

"Spiritual Magazine," N.S., vol. ii., p. 60 :—

An editorial article on the Double. Refers to a paper of Etchel's for fact.

"Spiritual Magazine," N.S., vol. iii., p. 432, 1868 :—

A letter by Mr. Blackburn on the Double. Miss B. hears footsteps overhead, which she thought must be the double of her sister, who was from home. A clairvoyant afterwards told her that it was the brother-spirit of her brother.

"Spiritual Magazine," vol. vi., p. 258, 1865 :—

Double or duplication of "Allen Boy."

"In company with several well-known and prominent citizens in this city (Portland, Me.) yesterday afternoon, I had a sitting with the 'Boy,' to test the truth of my theory. Sitting as usual in a rocking chair, the musical instruments being on the sofa behind me and the boy sitting at my left holding my left arm with both hands, his being tied to my arm, the handle of the bell was blacked, and the spirits were requested to ring it, which they immediately did. I instantly threw off the covering from the boy's hands, and, unclasping his right hand which was tied to my arm, the fingers were found to be blacked as if he had taken hold of the bell itself. To make the experiment still more satisfactory the gentlemen present, after the boy had washed his hand, tied both his hands to my arm with a strong cord, and the other end of the cord was held firmly in the grasp of one of them who pulled so hard that the pressure on my arm was absolutely painful."

Under these conditions the experiment succeeded as before.

"Phantasms of Living," vol. ii., p. 520 :—

A servant sees the apparition of her father and arrives in time to see him die. She at Hanau and he at Gellnhausen.

"Phantasms of Living," vol. ii., p. 625 :—

M.D. in the "Journal of Mental Science" (for April, 1880, p. 151) writes that his form appeared at a window where two of his relations were looking out. They "saw him pass and look in." He came unexpectedly a quarter of an hour later.

On another occasion his wife and daughter (not the above) saw old Mrs. C. enter the gate and walk up the steps.

SPIRITUAL AND RATIONAL RELIGION.—The Rev. J. Page Hopps will conduct two Meetings for Religious Worship on Sunday, November 8th, at the Cavendish Rooms, Mortimer-street, Cavendish-square, at 11 and 3. Subjects of addresses—Morning: "Where is thy God, my Soul? A Study of the Limitation of God by Man." Afternoon: "The Jesus-Side of Everything; A Nineteenth-Century Study of Human Life." All seats free. Voluntary offerings at the close.

"THE ESOTERIC BASIS OF CHRISTIANITY."*

The central truth insisted on in this book is Universality, and it is itself an instance of how difficult it is to be in practice truly Universal.

Looking around him Mr. Kingsland sees, in the Bible, deterioration (p. 14); in Christians—the error of losing the substance in the form (p. 17). The true Universalist would indeed see both, but would know that both were in the Order, and subserved some necessary Divine purpose. The true Universalist is never a propagandist. Mr. Kingsland says, "Alas! for the illusion of forms and formulas; *how shall we teach men to escape from it?*"† and, lo and behold, he himself is under the illusion that the form or appearance of evil proves evil to be an actual positive thing, and thus himself bows down to the very idol at which he had just before aimed a blow.

Three points will divide what we have to say on this book—First, Mr. Kingsland's ideas about the Bible; secondly, his ideas about what Christianity teaches; thirdly, what Mr. Kingsland has to say for his own presentation of Truth.

As to the Bible, his teaching is that though it may have been a fully inspired work when first written, yet "it has passed through many hands and many translations, and the process is inevitably a deteriorating one" (p. 14). A true Universalist would argue—either, the Power that at first gave the inspiration is able to prevent the end for which He gave it from being thwarted, by preserving from deterioration all that is essential of the truth at first contained in it: or, the assumed deterioration is itself part of the Order and subserves some necessary Divine end. In a word, the true Universalist cannot see any disorder anywhere. All is to him One—one order, from the transcendent point of view.

Next, Mr. Kingsland tells us that the Christian "makes up his mind that his Bible is super-human and revealed, and that there is no other record in the world that can make a similar claim," &c., &c. (p. 10). Now, we deny Mr. Kingsland's right to go into any church or chapel, or take up a theological treatise of any particular writer, and say that what he hears from that particular pulpit or reads in that particular book is essential Christianity. Christianity is no particular person's definite opinion or view. That is an opinion about Christianity, but it is not Christianity. One man apprehends in one way, another in another. Christianity in *esse* is Divine Truth; in *posse* it is the integration of these two factors—Truth, and a man's present possibility of apprehension. The Bible possibly was not meant to *prove* Truth to the man who was clever enough to be able to follow the demonstration, but rather to *reveal* Truth to all men as they were able to bear it.

Mr. Kingsland evidently thinks that Christians are committed to some essential differentiation between the human and the Divine; the Divine being regarded as super-human. That he can find plenty of professing Christians who practically assert this we shall not deny, but if he will be at the pains to seek for them he will find many also who hold no such dualistic view. The central truth of Christianity, in our apprehension, is the Truth of the Fatherhood of God, as the Father of all. If so, where can any essential differentiation of nature be got from? Apparent differentiation there is between man in his present state of limitation and the unlimited, but the difference is, in logical term, an accident and not a property.

Again, Mr. Kingsland pronounces, as from the elevation of one who knows, that "there is no Esoteric Christianity in the Church" (p. 13). This is simply untrue. It is true that some Christians do not recognise any Esoteric element in Christian truth, but from St. Paul downwards there have never failed to be Christian writers who do. And to make an unguarded and sweeping assertion like this is unworthy of a philosophical mind.

And would a philosopher of Universal apprehension speak of "those systems which are responsible for the moral and intellectual thralldom of so many of our fellow creatures" (p. 12)? If the Universe be an Order, how did these systems come to set themselves up, unless they are themselves in the Order and subserving some necessary purpose?

* "The Esoteric Basis of Christianity: or, Theosophy and Christian Doctrine." By William Kingsland, F.T.S. (Theosophical Publication Society; 38 pp.)

† The italics above are ours.

Of course, the old bogey of a personal God outside His works is brought in to be held up to censure; but we do not feel that our own apprehension of Christianity is in the least touched by this criticism. Why will the modern and self-styled Theosophist thus direct his heavy artillery against a position which no Christian who has begun to think for himself dreams of maintaining?

And when our author goes on to speak of "a record specially prepared and inspired by this personal God," and asserts that "this is the fundamental basis of Christian doctrine," and that from it the Christians "cannot get away without breaking up and destroying all that has ever been known historically as *Christianity*," we can only say that we cannot agree with him. Any individual's ideas, or the ideas of a community, are subject to evolution as much as anything else, and if a mistaken apprehension cannot be exchanged for a truer one without annihilating that central Truth which in the first instance was apprehended mistakenly, we should be glad to know why.

Lastly, as to Mr. Kingsland's own ideas about Truth. We will speak here with no word of disapproval, for every man has a right to utter the truest he can see, and by every such utterance the world is directly or indirectly enriched. All we will say is why we personally cannot agree with him, and where we are most inclined to differ.

On page 14 Mr. Kingsland tells us that if we want to know anything about the Esoteric truth of our Christianity we must go to *Theosophy* to learn it. With this as it stands we are heartily in agreement. Only, upon fuller discussion it might possibly appear that Mr. Kingsland and ourselves use the term in different significations. Mr. Kingsland evidently never heard of Theosophy until he heard of the Theosophical Society founded by Colonel Olcott, and so he naturally falls into the habit of all members of that Society of calling themselves *the Theosophists*, as if Theosophy began with them and would die with them. It is this persistent and resolute ignoring of any Wisdom outside the Society and the Adepts, who seem to be the *Deus ex machina* of the Society, that most tries the patience of thoughtful Christians, and makes it hard for them to do justice to the excellent work the Society is really doing in calling attention to the profound and interesting philosophies of Eastern thinkers. They (the "Fellows") cannot admit that Jesus taught truth without claiming Him as one of their Adepts, and practically taunting Christians with having preserved only the exoteric in His teaching while they alone know the true inner wisdom.

The Society is evidently sincerely convinced that it is the one force making for truth and light in the world, and so it copies in everything the propagandist spirit it so condemns in Christian missionaries, and does (in spirit) perpetually chant in words much like those the Salvation Army uses:—

"We're the Theosophic Fellows,
And we mean to do you good."

With the details of Mr. Kingsland's presentation of truth we decline to deal. It is not part of a Universalist's task to seek to depreciate what is truth to other minds, and show why they should awake from what to us seems to be their error and accept our view of truth. We wish Mr. Kingsland and his brethren would be content with positively constructing their own position and abandon the propagandism which denounces what it is pleased to consider heresy: but if they cannot thus forbear, let them, in God's name, do what they can.

For the rest we thankfully admit that the tone of Mr. Kingsland's book is calm, and that there is an evident desire on his part to be fair. He felt bound to show that Christianity, where it is out of agreement with the "Secret Doctrine," is a low down, unintelligent system; and the mistakes he has fallen into are those into which the man is sure to fall who sets out to expose the shallowness of a system that he knows only from one side. If we might be guilty of the presumption of thinking that one who was not a "Fellow" could possibly be capable of making any suggestion at all to one who was, we would ask leave to say—First—to Mr. Kingsland—Keep to preaching your own constructive position and leave Truth to do its own work of destroying less true positions; and, second, to the Society at large might we suggest—Don't think the Theosophical Society is the hub of the Universe: it may be a most useful and valuable institution without being quite this: and don't,

oh! don't think that ye are the people and wisdom shall die with you; and don't in your public utterances and practical spirit remind us so constantly of that self-complacent Yankee politician of whom Lowell sings—

"John P.

Robinson, he

Ssez the world'll go all right ef he hollers out Gee!"

NOTABLE MANIFESTATIONS OF SPIRIT-POWER. J

By ROBERT COOPER.

The formation of paraffin moulds by spirit agency appears to be one of the things of the past. This, according to our ideas, is to be regretted, as it was a phase of phenomena that was conclusive of abnormal action and afforded evidential and tangible results to refer to as a proof of its operation. I witnessed in America what I believe has not elsewhere occurred, the production of these moulds in the presence of a public assemblage. I must premise by observing that the late Professor Denton called on Mrs. Hardy, a prominent Boston medium, and asked to be allowed to try an experiment. Assent being accorded, Mr. Denton asked for a bucket of hot and a bucket of cold water. These being provided he introduced some paraffin wax into the hot water and placed the buckets under the table, which he covered with a cloth. He then requested Mrs. Hardy and her husband, who were present, to place their hands on the table, and after sitting a short time, on looking, the mould of a finger was found in the cold water. By prolonging the sitting, moulds of hands were obtained. Mrs. Hardy, be it observed, did not know the object of Professor Denton's visit when he called, and he accordingly was highly gratified with the result and gave an account of it in the Press. Further experiments followed with like success, when it was at length decided, owing to the interest existing on the subject, to make a trial in public. Accordingly it was arranged that a meeting, under the auspices of the late Dr. H. F. Gardner, should take place on Sunday evening in the large Paine Hall, the headquarters of Materialism. There were between four and five hundred persons present, amongst whom were several prominent Bostonians. On the platform two vessels were provided, one containing hot and the other cold water. Into the hot water some paraffin wax was placed, and the bucket was then placed by two committee men, selected from the audience, on a scale and its weight registered. The vessels were then placed underneath a table, which was covered with a cloth. All being ready, Mrs. Hardy came on the platform and took her seat at the table, placing her hands thereon. The light was then subdued, but not to such an extent as to prevent the medium being seen. The audience remained in a state of comparative silence for some twenty minutes, when raps were heard, and on looking under the table two moulds of hands were found in the cold water. The hot water vessel was then weighed and found to be deficient, which deficiency was made up by placing the moulds in the scale, forming a conclusive proof that the moulds were made from the wax provided and were not previously made and introduced surreptitiously into the cold water, as some sceptics suggested. The moulds being somewhat collapsed and unfit for casting, a second trial took place, when two perfect moulds were obtained. The following morning an account of the séance appeared in "The Boston Herald" under the heading, "Mrs. Hardy Triumphant." Mrs. Hardy's integrity in the matter had been called in question by certain "old Spiritualists," who are as hypercritical as our modern Psychical Researchers, and this public experiment of Mrs. Hardy's abnormal powers was regarded as a proof of the genuineness of her mediumship and a refutation of the slanders of her accusers. Hence the significance of the heading to the "Herald" article.

A curious incident occurred whilst I was staying at the Spiritualists' Home, Boston. A medium named Ripley brought in a bouquet, saying he was instructed by his guides to give us each a flower, which he did. Whilst holding the flowers in our hands, preparatory to taking our seats for a séance, Mrs. Julia Carpenter, a well-known medium, gave a sudden start and exclamation, when it was found that a small glass vase had been placed in her hand and the flower transferred to it. It was not known where the vase came from. I knew Mrs. Carpenter well and can vouch for her honesty.

THOMAS LAKE HARRIS. T

SIR,—Friends in England, who have no interest in the personal controversy now going on between the admirers of the late Laurence Oliphant and the friends of Thomas Lake Harris, have requested the writer to give his estimate of Mr. Harris as a man, the apparent purpose of his strange experience, and what, in his judgment, will be the outcome of Mr. Harris's New Movement.

It is very difficult to convey to the general public a proper estimate of Mr. Harris on the lines of his work; for I venture to say that in all history no such character can be found, no such claims were ever before put forward, and no such peculiarities exhibited as are outworked in his career.

Mr. Harris claims that during his thirty years' isolation from the world he has passed to a state where the body and spirit act as one; that both are immortal; that this state is soon to pass upon humanity as a whole; and that he comes upon the scene at the auspicious moment of the world's need to lead it into new conditions for its betterment. This in brief is his position. Confronting him at the threshold of his work are the revived remains of the old Oliphant controversy. I have heard both sides of that controversy. Like all such feuds, there is much error on both sides. Bitterness, recrimination and uncharitable denunciation are all that one hears from either side. In this particular there is no difference. One is as much to blame as the other. It is a repetition of the old story, where money comes in as a factor in these so-called social improvements. For this reason they, sooner or later, end in failure. Time and time again, the world has been disappointed in these fair promises; but people will go on believing in these attempts to "reform the ways of the world." The Harris-Oliphant failure is so marked—so emphasised by the prominence of its actors—that it would seem that now we are to have an end of it. But we are not. Mr. Harris and his following are more filled with enthusiasm over the "New Departure" than ever before; and I see cropping out the same old spirit of denunciation as in former years. Mr. Harris talks about the "Proletariat" and the "Plutocracy" with the same relish as in former days—forgetting that in the Oliphant times he was an "aristocrat" above the "common herd"; that he was a "King" and "Primate," to be obeyed without question. I am glad to note that in this respect there is an improvement. The kingly and pontifical robes have been laid aside, and we now have plain T. L. Harris, which is preferable. It is with this latter character I propose to deal—if I can.

The two sides of Mr. Harris's character are the most marked of any man of my acquaintance. I sometimes, when viewing him psychically, say to myself, "He is the Divinest-meanest man I ever met." In one direction he is innocent, child-like, confiding—a boy when off duty. Then instantly, as some impulse strikes him, he is foxy, revengeful, suspicious and unmerciful; aye, as some would claim, even unscrupulous. But it must be remembered that Mr. Harris repudiates our current ethical standards as factors in human evolution; and from his view-point there is no law to govern human action except the law of the "Use" of which he is head. Being open to the spirit world, sensitive to its conditions, his own "states" colour all his work. If he has a personal interest in persons he is warped in his judgments by his environment; and hence is just as liable to be unjust as the reverse. Having lived nearly all his life in practical disconnection from the world and its duties he is often imposed upon by the designing; never suspecting, too, that he can be deceived even from the spiritual world in which he mostly lives.

The mistake that Mr. Harris is making—it is a mistake, that all the enthusiasts of this age are making—is in supposing that by some *coup d'état* of spiritual awakening they can bring about, in advance, the Millennium—in advance of that evolution and development which hold the entire universe under law; that they can accomplish results outside the ordinary life of humanity. However painful it may be, however discouraging the contemplation, we cannot contravene the Irreversible. So the wise man works in silence and awaits the issue of all things.

To go no further than the American people—to whom Mr. Harris and his following are now addressing themselves. This nation is scarcely born. It is only a little more than 100 years old. It feels the vitality-selfhood of its nascent life. It has yet to learn what the older nations have learned

—that it is only through experience, bitter experience, that the lesson is mastered of how to live—how to economise life's forces and by actual want to know how to save. Foreigners who visit us are astonished at our extravagance; our thoughtlessness; our froth and foam of youthful exuberance. They say we waste more than would support the entire populations of England and France. What they say is true; and nothing can cure us, nothing can sober us, but suffering. That is our next lesson. Neither Mr. Harris, Bellamy, the Farmers' Alliance, nor any other factor of our civilisation can save us from what is at the door. Revolution will only intensify the bitterness and render more problematical our outcome.

I speak of this because in Mr. Harris's programme, as announced in the "New Republic," there are sentiments expressed which are revolutionary—sentiments appealing to the worst passions of human nature—sentiments which he himself, I do not believe, has stopped to weigh or consider.

I am asked what I think of Mr. Harris's claim, viz.: that he has passed a crisis in his physical career which insures the redemption of his body as well as spirit; and that his experience is to be the experience of the Race. That he has passed through conditions which have resulted in some change of the atoms of his body I verily believe. Some such change must come if we are to have a new external status in adaptation to our progress as a Race and as individuals of the Race. But to claim for this experience what he claims is utterly absurd and misleading. One would understand from his teaching that Man is to be made physically immortal; but to my view such a conception thwarts the eternal purpose as to our final outcome.

What of the so-called "Breath of God in Man" by which all this is worked out? A great deal. The question is—is it a fact? Of that I have no doubt, for I myself have had this experience for some thirty-five years—had it before I knew Mr. Harris. What does it mean? This, only: Every man, woman and child on this planet belongs to and represents some angelic society in the Great Beyond. As the conditions are prepared, both in the embodied atoms and their surroundings in both worlds, the "Breath of God," through angelic mediation, becomes active on all the planes of our life until finally it is manifested in and through the external lungs of the Body. Mr. Harris has mistaken the whole trend of his experience and has given to it a meaning which finds no verity except in his own vivid imagination. I do not discard the fact because of the folly exhibited in its announcement. The fact deserves the attention of the thoughtful—the scientific, and will doubtless command their attention as the age moves on its course.

Mr. Harris has never met the world on its own ground; knows very little of its practical methods; and hence his "Theo-Socialism" will, like all his other schemes, end in failure. At least, this is my humble judgment.

Parkersburg,
West Virginia, U.S.A.

M. C. C. CHURCH.

WATER SPRINGS IN A DRY PLACE.

No crumb was left in the empty scrip,
The bottle was shrunk and dry,
The pitiless glare of an Eastern noon
Poured down from the brazen sky,
As she left the lad on the desert sand
That she might not see him die!

Emptied of life and of earthly hope,
The soul in her body dies,
When the sudden touch of an angel's hand
Is laid on her darkened eyes:
And she sees from the waste of burning sand
The waters of blessing rise!

When quenched the light of the busy brain,
The hope of the loving heart,
Those broken cisterns lie bare and dry,
That the waters of life may start,
And friend and comrade must stand aside
That God may take our part!

--MARY L. HANKIN.

APPEAL FOR MR. JOHN HOPCROFT.—The following sums have been received, for which thanks are due:—Benefit Séance by Mr. Towns, at 34, Cornwall road, on October 5th, 16s.; "M., 3s. We hope other friends will come forward and show their sympathy. Mrs. Wilkins will give a benefit séance on Monday next at 34, Cornwall-road, W., at 8 p.m. Admission, each person, 6d.—PERCY SMYTH, 68, Cornwall-road, W.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, OCTOBER 10th, 1891.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

"THE DAILY CHRONICLE" AND THEOSOPHY.

No. II.

We continue our comments on the "Chronicle" correspondence by reproducing portions of some letters.

The first is a portion of a letter signed "Isabel Cooper-Oakley":—

There is testimony and tradition to be found, from many accurate sources, that the most secret and sacred order of "Mahatmas," "Adepts," or "Brothers," as they are variously designated, is that of the "Brotherhood of the Great Range" or "The Brotherhood of the Snowy Mountains." This is, in fact, the great school of the "Trans-Himalayan Adepts"; it ramifies all over the East, but the principal seat is in Thibet. In the West the only public centre with which the "Great Brotherhood" is in direct communication is the Theosophical Society, founded by Madame Blavatsky. She was sent by the Mahatmas to the Western world after she had spent long years of training in Thibet. It is often asked why such a "brotherhood," whose whole aim is to benefit and help humanity, should isolate themselves in the central plateau of Asia; but to those who investigate their reasons in an open spirit it will soon be proved that the members of this brotherhood only seclude themselves for the purpose of pursuing their work to the best advantage. This seclusion has been made use of to bring the charge of selfishness against them, which it is unnecessary to deal with here. Suffice it that energy will always work best on the line of least resistance, and that if better conditions of work are to be found beyond the "snowy range" of Himalayan mountains, it is natural that the chief centre of work, the vitalising spring, should be in such a locality. The "Mahatmas," belonging to the Central Brotherhood, do not all live in Thibet. They are scattered widely over the world, some in India, others in Japan, China, Syria, and South America, and a great centre is in Egypt.

Among the living "Mahatmas" are Englishmen, Hungarians, Greeks, Red Indians, besides Asiatics of all nationalities. The two highest "Mahatmas," known only to a very few, live in an oasis in the Gobi Desert, the centralising pivot, so to say, of their great body. There are nine grades of Adepts; the highest are termed Mahatmas, and the other grades have various names according to their order of spiritual development, down to the "Chelas," or disciples who are studying under their direct or indirect guidance. But from the highest to the lowest their whole work is for the present or future benefit of humanity.

The "Great Brotherhood" has seven divisions, or seven rays; there are seven classes of Adepts in various orders of

gradation which grades are nine in number. All Adepts the world over belong to one or other of these classes, all are centralised in the one great centre which has been mentioned. Every Mahatma has his own lodge or group, through whom he works. The most perfect harmony and order prevails throughout the various organisations. It is sometimes suggested that they have not made themselves manifest to the world. But this is not so. In the East they are almost universally known and believed in.

On this letter a writer in the "Chronicle" comments thus:—

In the midst of the Theosophist controversy a definite item of information was vouchsafed to us yesterday by Mrs. Cooper-Oakley. This lady states that the two principal Mahatmas now reside in an oasis in the Desert of Gobi. Perhaps in these geographical days it is hardly necessary to explain that there are two Thibets, Greater, or Chinese Thibet, and the Forbidden Land to which we referred on Wednesday. Now the great Desert of Gobi, or a large portion of it, lies beyond the sealed limit, and has been visited repeatedly. If the particular oasis to which Mrs. Cooper-Oakley refers happens to be on the caravan route of the "brick" tea dealers of China, is it too much to hope that "materialistic" communication may be opened up with the two Mahatmas? Several Englishmen might be named who are competent to undertake the mission. There is the Rev. Dr. Lansdell, whose trans-Asiatic journeys are familiar; Mr. A. D. Carey, whose paper, "Round Chinese Turkestan and Along the Northern Frontier of Thibet," read before the Royal Geographical Society in 1887, is a record of two years' wanderings; and the well-known explorer, Mr. Ney Elias, formerly British Commissioner of Ladakh.

But, just as the Kiddle episode has never been at all explained, so any sending of special correspondents to interview Mahatmas who do not want to see them must be a waste of time. Not even Mr. Hodgson, the skilled detective, would make much of a quest approached in such a spirit. The efforts of a sceptic to prove his case in psychical matters by the methods of Scotland Yard will lead to nothing. The evidence sought for in ignorance cannot be had to conviction. Mr. Burrows puts the case fairly in a letter to the "Chronicle":—

You say it is a matter of evidence. Yes; but what evidence? Suppose I were to bring a Mahatma letter to your office written on Madras paper in Indian ink and in Sanscrit, and tell you I had received it by occult means from Thibet, you would not believe me. If such a letter fell from the ceiling while I was there you would say I was playing you a trick, and that I had probably hypnotised you; and if it fell after I was gone you would probably say that I had bribed your office-boy to place it where you would eventually see it. Because when through Madame Blavatsky these letters were produced all these things were said of her, and in addition she was called liar and forger. Probably no assertion on my part would persuade you that I had not cleverly deluded you in some way, and generally that would be a better position for you to take up than one of credulous unlimited belief. But what Mrs. Besant and I would say to you is this: Are you sufficiently interested by what you read and hear to want to know more? If you are not we cannot help you much. If you are, then if you choose to enter on the line of study and research to which Theosophy invites you, you will eventually, if you are true to your highest physical, moral, and spiritual self, be able to satisfy yourself by your own investigations that these things are. And again, this is pure science. Ask a mathematician to explain the differential calculus to a schoolboy who does not know algebra, or Huxley to initiate at once a man ignorant of anatomy into the varying and delicate functions of the motor and sensory nerves, and they would laugh at you. Step by step must the knowledge be gained—the road is long and arduous, but the goal is worth the reaching, for it means at length the absolute certainty that man and the universe are spiritual in their essence, and in that essence eternally and imperishably co-related the one with the other. To us physical phenomena are worth nothing except as the stepping-stones to these greater and nobler things.

I admit, frankly and fully, that much of what I may call the higher part of Theosophy cannot be tested by the rule-of-

thumb method of ordinary physical science, by the rule and by the compass; but then no true scientist would attempt to reduce everything in the universe to this level. The ether of science cannot be balanced and tried in the scales which are used to weigh out coals. The central point is whether there are subtler forces and powers in nature than are known to Western materialist science; whether the operations of these forces can be learned, and whether man can control them.

The argument is cogent, but it fails to dispose of the case arrayed on the other side. It is a mistake to suppose that psychical subtleties can be weighed and measured by physical methods. It is a mistake for the inquirer to ask it: it would be a blunder for the adept to acquiesce in what must be failure. Meantime, we have a right to say that the claims are great, the pretensions vast, the evidence scanty, and, where capable of being tested, very frail. The foundation will not carry the superstructure that is sought to be reared upon it. For the huge assumptions we may pass them by with a smile, but careful analysis reveals little that we feel compelled to look at, and that little is very familiar to the Spiritualists. For example:—

At the recent Theosophical Convention, to preside over which Colonel Olcott had broken off his vacation in Australia, that gentleman used such words as these in speaking of the death of Madame Blavatsky: "My first intimation, and my second, did not come by cable. I got it otherwise. I had been expecting it for years. It was always understood that I was to outlive her, and therefore I did not feel overwhelmed, for I knew perfectly well that she would not leave until she had completed the task that was her share of the work, and that what remained to me afterwards was a continuation of the administrative and executive work which I had been doing from the first." The Press of the Antipodes only offered him confirmation of his antecedent intelligence about her death. On his arrival in London Colonel Olcott passed some time alone in her room, and there received, as we are told, what was necessary for his guidance in the future, the gist of his directions being that he should continue the work as though nothing whatever had happened. "I consider," to recur to Colonel Olcott's *ipsissima verba*, "that H. P. B. died at the right moment. She has left work unfinished, it is true; but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress."

What numbers among us could parallel that experience: only we refer it to the source from which it invariably professes to come. We see no reason, while receiving all-important messages, the substance of which we know to be true, to assume that the giver of them is masquerading under an alias, and playing fast and loose with truth.

This is the place to insert a good summary of some objections to Theosophy which are worth thinking over:—

(1) That, like all Eastern philosophies, it is essentially callous, and by preaching the subversion and stultification of the human nature in man, revives that very tendency which at least one of its votaries used to denounce so emphatically when associated with old-fashioned theology.

(2) That it substitutes for what it is pleased to call "the dreary conclusions of Materialism," a system of eschatology which to many minds will seem even drearier, inasmuch as while it teaches the extinction of the personality at death it affirms the continual return to the pains and miseries of existence of the "Ego" or spiritual principle, the glorious goal of which lies not in the attainment of man's aspirations, but in a state of negation and dreamy subjectivity.

(3) That it professes to teach as its own peculiar gospel a system of ethics which is common to all religions.

(4) That while it derides Spiritualism (which at least teaches a healthy happy human existence at the death of the individual) it sets up claims which, unlike Spiritualism, it can bring no evidence to support.

(5) That its anti-humanism and its repulsive eschatology stamp it as the offspring of the Oriental mind (always prolific in distorted fantasies), and that in both aspects it is eminently unsuited for the healthy imagination of the West.

A STUDENT OF MYSTICISM.

Among other letters that space forbids us to quote at length is one by Mr. Herbert Burrows on "the value of evidence." (It is impossible not to remember, while reading it, that most important essay of Mr. C. C. Massey's on the same subject.) In psychical matters belief does not come by what is called evidence. The torrent rush of conviction, bursting from within and carrying away all obstacles, may land a man in a moment on a higher plane of knowledge, while the intellectual investigator, with his prescribed tests, his scientific line and plummet, may waste weary years and in the end go empty away. "Not by (intellectual) might, nor by (mental) power, but by My Spirit, saith the Lord of Hosts." "Hidden from the wise and prudent (in their own conceit), but revealed unto babes." It is true still, that paradox.

The fact is that there are many ways of penetrating to that inner circle of esoteric knowledge which differentiates a man from his fellows. Students of occult or hidden wisdom are by no means exclusively called Theosophists. As it was an accident at the formation of the Society now so called by what name it should be known, so there have been students of esoteric truth in all ages and all countries. There were Christian Theosophists who would claim no kinship with the modern self-styled Theosophic school. There have been Pietists, Quietists, Quakers, and many more who have sought by seclusion, meditation, and prayer to discipline the flesh to the spirit. There has even been Thomas Lake Harris and the Brotherhood of the New Life. And above all, there have been Spiritualists, among whom we are proud to class ourselves. For we find in that Spiritualism which comes home to the reflective soul all that is good and sufficient for its development. The winnowing fan has blown away much chaff during the last decade, and the pure grain remains. We find in the higher Spiritualism much that has attracted attention under the auspices of more pushing people. It is true we do not believe in that form of Re-incarnation which is one of the distinctive notes of Theosophy, as it was of Kardecism and is of some Eastern schools of Philosophy. We think it a beggarly conception of the infinite possibilities of the education of the soul that has been delivered from the burden of the flesh that it should be sent back to the old school whether it has or has not exhausted its possibilities. But, for the rest, if we except some theories that, once strongly stated, have been gradually toned down or abandoned, we are not so far from those who have borrowed from us much that is distinctive of our beliefs, together with much that comes from an Eastern source and is more or less unintelligible to the Western mind. Nothing in this voluminous correspondence causes us anxiety. Our withers are unwrung. Only it is a pity that the study of the obscure region, loosely called the occult, cannot be carried on by all inquiring and earnest minds in harmony and that minor differences so often assume proportions so disproportionate. We know that we must not cry for the moon. Such perfect harmony, when all is so obscure, may not be had. Unity in multiformity is the most that we can ask for. And he is a bad Spiritualist, Theosophist, Occultist, or whatever it may please him to call himself who loses sight of what is by no means an exclusive appanage of Theosophy, the brotherhood of man, and fails to discern over us all in brooding tenderness the Fatherhood of God.

PERE HYACINTHE AND THEOSOPHY.—Père Hyacinthe is in London. He seems (so says the London correspondent of the "Liverpool Mercury") to be immersed in the Theosophical question. Instead of enjoying himself, as he is entitled to do, or thinking of something worth addressing a London audience about, he is immersed in the mysteries of the Mahatmas, and the inexpressible processes of Karma. He is so interested that he desires to address an audience upon the fashionable folly of the hour.

EXPERIENCES OF HESTER M. POOLE:

From the "Phrenological Journal."

The name that heads this article is well known as that of an experienced Spiritualist who had charge for a long time of the Woman's Department of the "Religio-Philosophical Journal." She is favourably known also as the author, or joint-author, of a very delightful book which I remember reading and reviewing with more than common pleasure. Those who have not read "Beyond the Sunrise" have a treat in store.—"M.A. (OXON.)"]

Few, even among the most sceptical-minded persons, can to-day be found who will deny the possibility of thought-transference. But there are fewer still who perceive the extent of its action, or the explanation which the truth of thought-transference affords to many questions now agitating the public mind. Curious mysteries, subtle mental activities in new directions, discoveries and inventions made at nearly the same period by persons in widely separated localities, will, I am certain, be ultimately traced to the vibrations of thought acting upon specially receptive minds.

My own experience in this most interesting domain began at an early age. As a young schoolgirl I formed a devoted attachment to another young girl of the same age, but one having a temperament unlike my own. However, we were alike in our ardour of affection, and in a certain sensitiveness which neither years nor wide experiences have been able to subdue.

On our separation we began that voluminous correspondence which is characteristic of youth. As Marie Birshkerseff poured out her soul in her journal, so we flooded our foolscap sheets with crude symbols of girlish development. We understood one another, to all others we were strangers. To-day we smile with sad superiority over that romantic period which comes in the life of all active intelligences, but, nevertheless, it has its use; it is a safety-valve.

In a short time Avis and I found we were writing the same thoughts, nay, even the same words upon the same day. A comparison of dates soon convinced us that we were both at our desks at the same hour.

On one occasion, awakened from a profound sleep shortly after midnight, my mind was so strongly directed toward my friend that I rose, dressed myself, and poured out my soul on paper, and in the morning mailed my letter to her. The second day thereafter arrived a missive from Avis. What was my astonishment to read the date, the hour after midnight, coinciding with my effusion to her, and a letter, in the main, a counterpart of my own. Several sentences, and those not commonplace in form or thought, were identically the same.

But it was reserved for mature experiences to continue my studies in thought-transference. About six years ago, shortly after the Christian Science craze began to affect the community, I found it desirable to attend a course of lectures, not upon that special topic, but one similar in some respects, under the name of mental science. Having been intensely interested in metaphysical studies all my life, and having formulated certain hypotheses in regard to mental healing. I desired to know the philosophy believed and taught by one of the ablest and best of its demonstrators. The lecturer, a sincere, broad-minded woman, had had wonderful success as a healer, and moreover, was eloquent upon the platform. Not only had she a large class before her when I entered it, but the members of three or four previous classes were present by her invitation. In this way there were many witnesses to the fact I am about to relate.

In describing the power of mind over matter Mrs. A. waxed exceedingly eloquent. She was stirring, impulsive, majestic. But in attributing to all medicines, liquors, poisons, &c., no intrinsic qualities, but a power imparted to them solely by the thoughts of mankind concerning them, I took mental exceptions to the views of the speaker. Of this I spoke to no person except to my husband, who had no communication with any of the class. In talking over the subject with him I determined to put to her, in writing, certain supposititious cases, in which a powerful mineral poison, the bite of a rattlesnake, and a railroad accident, should be produced and cured by mental action or thought. These questions were briefly formulated before going to the class the next morning, and placed in my reticule. My

intention was to put the folded paper on the desk before Mrs. A. rose to speak, and ask her to answer them before beginning the topic of the day.

To my dismay on arriving at the hall Mrs. A. had begun her lecture, and there was no opportunity to submit the questions ensconced in my reticule. My watch had lost time, and hence, with a sharp pang of disappointment, I resigned myself to the inevitable.

What was my astonishment about five minutes after entering the class to hear Mrs. A. break off from her subject matter, take up the questions in my bag one by one, just as I had written them, and answer them according to her light. Verbally she used the same words I had employed with the exception of substituting "viper" for "rattlesnake." This done, Mrs. A. returned to her lecture and finished it in her usual manner.

At the close, and just as the class was dismissed for the day, I begged the members to stay a moment while I opened my reticule and read the questions which I had placed therein, and which no person, with the exception of my husband, had ever seen or heard. A lady present, an intimate friend of the lecturer, then testified that Mrs. A., in going over the topics for the day with her, previous to taking the platform, had alluded to nothing relevant to my questions. And Mrs. A. herself declared that it was a mystery to herself in propounding the questions and answering them as to why she should do so. In her experience in teaching she had had similar examples of the power of mind, and saw nothing strange in the process.

Here, then, is a marked case of thought-transference, a subtle but not mysterious action of mind, which can be accounted for by known natural laws. Tune two instruments to the same key, touch the notes of one, however lightly, and similar notes in the other will respond. If not attuned to the same key, silence is unbroken. The law of harmonious vibration, as yet so little understood, is, I am convinced, at the base of all motion, life, development. To its rhythmic movement dance storm and star, and all that roll between.

What is thought but a motion of the soul, acting through the ether in a manner so fine and far-reaching that another soul in some distant corner of the earth, nay, even upon some other planet, attuned to the same key, may feel the vibration and respond?

HESTER M. POOLE.

THE EDINBURGH COLLEGE OF SURGEONS AND DR. S. KENNEDY.

We are sorry to say that the following record of intolerance is true. They are not even consistent in their bigotry, for many of their noted members investigated the secret remedies of Dr. Koch. But Dr. Kennedy has no cause for fear. They have given him a splendid advertisement, that is all:—

Dr. Samuel Kennedy, whose name has been much before the public in connection with the advocacy of the Mattei remedies, has been deprived of his F.R.C.S. by the College of Surgeons of Edinburgh for practising a secret remedy. He read a paper, which he will shortly publish in his forthcoming volume, in which he set forth his justification for using Mattei remedies that cured, although their ingredients were not known to him. The Fellows listened to what he had to say, and then by a majority withdrew his Fellowship. His licence to practise—thanks to the statute law of the land—they could not touch. They could bark, but could not bite. A question was asked whether they would deal in the same way with those who had experimented with the secret remedy of Dr. Koch, and the answer was that the college would deal with such cases when they were formally brought before their attention. They refused, however, to inquire whether the statement made by Dr. Kennedy as to the effect of the Mattei remedies were or were not founded upon facts. They neither denied nor confirmed. The position which they took up would logically justify the expulsion of any Fellow who effected the most miraculous cures by the use of a medicine the precise nature of which he could not explain. This may be all very well from the point of view of professional etiquette and the rules of the trade, but as doctors exist for the benefit of their patients and not for the maintenance of the trade union rules of their profession, the vital question is one which the public and the practitioners regard from very opposite standpoints. — "Review of Reviews."

SPIRIT-COMMUNION.

To the "Christian World" the Rev. J. Page Hopps addresses the following interesting letter:—

SIR,—It is surely a noteworthy fact that Mr. Edward White fully admits the reality of the "phenomena" underlying what, for want of a better word, is called "Spiritualism." It is said that Mr. John Bright once remarked to a believer, "If spirit-communion is true, you have got hold of the greatest fact on the face of the earth to-day." There are signs of the times which indicate that the demonstration of its truth is, at all events, on the way. Mr. White seems inclined to regard the whole thing as evil or even demoniacal. In any case, he strongly holds that though it is lawful to inquire up to the point of being convinced, it is unlawful to go beyond; and he seems content to rest that opinion on a passage in the Book of Deuteronomy. It is a question of immense difficulty, branching out into endless tangled by-paths, and I shall not enter into any of them. I only ask your permission to point out (1) that, notwithstanding the Old Testament prohibition of spirit-communion, the worship of Jehovah was one long act of spirit-communion, with mediumship and spirit-phenomena at every step; and (2) that it is now too late to shut doors with the hands of dead Hebrews, and to cover up latches with texts.

But Mr. White's texts go too far. They suggest that we ought not to suffer a witch (*i.e.*, a medium) to live (Exodus xii. 18), just as other texts suggest that we should kill people who gather sticks on the Sabbath (Leviticus xv. 35), or stone to death the Nonconformist or heretic (Deut. xiii. 10). Surely we have no right to pick and choose among these "Divine" prohibitions and commands. The frank and honest thing is to say that certain Hebrews thought certain things were right and wrong, but that English men and women are no more bound by their opinions and their decisions than they are bound by their bloody sacrifices or their priests.

Allow me to add that if spirit-communion is a reality, we ought to know it; and if it is demoniacal, we ought to know that also, and *we ought to be sure*. It seems to me that the danger lies precisely in the direction of suppression. There was sound philosophy in Hamlet's remark to the ghost, "Thou comest in such a questionable shape that I will speak with thee." I, for one, am in favour of questioning everything that seems able to be questioned. What if we admit to the full Mr. White's suggestion, and even say that behind spirit-communion Satan lurks? It seems to me that the danger lies in leaving him in hiding. It would be much better and much safer to open all the windows and doors, and have it out with him.

J. PAGE HOPPS.

LETTERS TO THE EDITOR.

The Church of the Future.

SIR,—Thoughtful letters such as that by Mrs. Woodd can only help us. I am looking for light, and do not wish to debate, but I am moved to say that her plea for the Established Church does not really touch my plea for the uplifting of the Ideal. Judaism was to Christianity all that the Established Church is to the Ideal, but that did not prevent Jesus preaching his Sermon on the Mount or gathering about him his disciples. The Established Church of Wesley's time had in it all the possibilities of his Ideal, but that did not prevent him going into the field the Father opened to him. God needs many servants; and the history of the world shows that pioneers and John the Baptists are dear to Him, and precious as moving forces. Reform the old by all means, but never let us assume that the old has any "charter" guaranteeing to it the new. It may be true that Maurice and Robertson are reforming the Church from beyond the veil: but what are Theodore Parker and Thomas Carlyle doing? No; there is more than one path, and more than one hope for the future. The Established Church has, undoubtedly, a great work to do, but we need a better recognition of the fact that God's world has greatly drifted from the priests and their strongholds. The centre of gravity has shifted. We must find it not in dogmas but in deeds, not in Established Churches but in militant "causes," not in saving creeds and rites but in homely human love, not in a God seated on a "great white throne" but in a Father

who is "not far from every one of us," not in the priest but in the man.—Heartily yours,

Leicester.

J. PAGE HOPPS.

October 3rd, 1891.

Our Father's Church.

SIR,—At the closing meeting of last session of the London Spiritualist Alliance, Mr. Page Hopps suggested the renting of some public hall where meetings for worship and preaching could be held. He now, through the pages of "LIGHT," advocates the formation of "Our Father's Church," an idea which this week receives the seal of your editorial sanction. At such a time we may fitly ask, is such a course advisable?

To my mind there are many reasons against it. It shall suffice to offer two, and these shall be expressed briefly.

First reason: The present is no time for the formation of new churches or sects. Ever since the great revolt of the sixteenth century this forming of sects has gone on, increasing with the increase of knowledge. Many religious men have become subject to special inspirations from the other world, or, have framed new opinions from mundane sources. To promulgate this new truth they have started sects, oftentimes in hope of regenerating society and the Church. While the founders and early disciples lived and laboured, who probably had seceded for very conscience sake, these movements went on, but when new generations arose of more shallow convictions, they "lost their first love"; the very truths which had caused the secession becoming again lost sight of, and, there being no authority or venerable traditions to strengthen fidelity except conscience, the movement has passed away except by name. When intolerance made dissent from any parent body necessary, there was justification for it, but I hold that at the present day that necessity has well-nigh passed away. If there is an earnest, loving, spiritual man whose soul is bursting for expression, why should he not spend his force in existing organisations? The experience of most thoughtful, large-hearted men, when viewing the history of sects, is not at all encouraging, and I humbly venture to think that he most truly grasps the value of the present spiritual movement who regards it, not as a new church, but as a *reviver* of the whole life of the nation, permeating all, enlightening all. Thousands of disturbed hearts around us are crying for unity, and it really seems almost a mockery to add to the bewilderment by making new centres. Again, are we in any better position to form churches than our fathers? Surely no! These are days of great unsettlement of mind. We have reached no finality in spiritual knowledge, but are merely playing with pebbles on the sea shore. We are in a transitional age; and any new efforts, such as contemplated, must be ephemeral—the bed will become too strait for a man to stretch himself. Finally, if at every new influx we are to leave the old and form a new church, where shall we end? Where indeed?

Second reason: We already possess a "Church of our Father." It so happens that the history of our nation is unique. Its beginnings are lost in the twilight of time, but there is evidence that our earliest ancestors, whenever they came here, brought with them the beliefs, traditions, and accumulated wisdom of some still earlier time and place, and who shall say, if he believe in a Divinity at all, that such Theosophy was not the best suited to their then condition? It was a sort of natural religion; first, simple lessons gathered from observed phenomena, afterwards these made esoteric and mystical. Well, it has been pretty well established that all this ancient wisdom, based on the immovable rock of nature, is the same as has come down to us even to this very day through the Church, but subject, like all else, to the great law of evolution, natural and spiritual. The very criticism and science which have done so much to destroy the old simple faith, when followed far enough are found to confirm the doctrine of ages that the Church possesses the truth. The most destructive and uncompromising literature of our day proves the same thing. When the mists have rolled away we shall without doubt see this identity in noonday light. In the meantime we behold in the now much abused ecclesiastical system the living representative of all the best and highest wisdom of the long past. She stands in our midst rich in a thousand associations, with all the venerableness of age—and the eternal promise of youth. The interpretations of her creeds and rites and symbols vary as they reflect the varying conditions of the nation, but we

are beginning to recover the lost key of their original meaning. Of this Church one outstanding doctrine—one continuous paramount truth—is that she is the *Church of "our Father which art in Heaven."* If Mr. Page Hopps could but open his eyes to see the grand inheritance which every one of us Englishmen has in our own Church, and would try to heal its wounds, rectify its errors, strengthen its weakness, would it not be a much more excellent way of realising unity and ushering in the era he desires rather than adding to the confusion and exclusiveness by another church? With all respect to that gentleman and to the worthy Editor, I think so.

S. KEYWORTH.

[Our correspondent shows that there is much to be said on both sides of this nice question. All we wish for is, not a new sect, but a Church of Compromise and Comprehension, purged of dogmas, and with articles of Faith restated in terms of present thought. That has been the law of progress through the ages.—ED. "LIGHT."]

Faith-Healing.

SIR,—So long ago as the year 1865, in the month of February of that year, Bishop Samuel Wilberforce made the following remarks at a meeting of the Anglo-Continental Society:—"To suppose that we are altogether right, and others altogether wrong, is the most unchristian attitude that any church can assume." That was an early lesson of toleration from such a source, and came rather as a surprise at the time. But toleration has been growing since then. The Rev. Maurice Davies, D.D., showed us that forces are working among us in this direction, when he sang:—

And yet, be gentle. Deem not all must bow
To forms which for thyself exhaust the truth;
Be tolerant; expecting not, forsooth,
That all shall see God's verities as thou.

Professor Max Müller has indulged in the following tender and apparently well grounded sentiment: "If we will but listen attentively, we shall hear in all religions a groaning of the spirit, the struggle to conceive the inconceivable, a longing after the infinite, a love of God."

When the Jews were startled with the grand new doctrine, "Love your enemies," on the ground that God makes the sun to shine on the just and the unjust, they were taught a lesson of toleration that they had little dreamt of in earlier days. But we have further learnt that God extends gifts, those of healing, for instance, to different, perhaps to all, phases of faith, when faith is sincere. Thus Buddhists, for example, have great faith in spiritual sources in the matter of healing. It is said even that diseases are cured among them by swallowing pieces of paper on which are written precepts of their religion. A most unlikely process, in itself, of sanitary relief. So, also, cures are said to accrue through the prayers of savages both in Africa and America, according to their faith. It seems hard to define or confine the Catholicity of God, or to limit His responses to the groanings of the spirit, emitted through faith, by any scion of our race. So, when one finds, in the present day, talented men doubtful of everything that they cannot test with their five material senses, doubtful of the miracles wrought in former days, as they are doubtful of the future life taught from the same source; doubts arising in a great measure, perhaps, from epochs anterior to our own, in which there was no soul hearing, as in former days, "no open vision"; one is glad, I say, therefore, to hear of modern miracles from any source, as one is glad to find new evidences of our future life coming now, in corroboration of what we had previously learned from the Bible.

Consequently, when I read lately of pilgrimages to Lourdes in the papers, I wished them God-speed. When I read of "seven heavily-laden special trains leaving Paris for Lourdes in one day, bearing away the lame, the halt, and the blind, &c., all full of hope and faith," it made me glad.

So be it! If they were healed may it have been "according to their faith." And this does not surely hinder some of us from hoping that the blessed mother of the Lord Jesus may be far away in regions above having no need of returning personally to do God's work here.

And far be it from me to say one word except in admiration of our good, brave physicians in the flesh, to whom we most of us owe so much, and to whom we most of us go first of all. But if miracles can cure when the doctors have failed, so much the better for the sufferers, and for the

proofs they bring that there are other sources beyond the brains of men to which the sufferers may be indebted. But if a doctor can cure when a miracle has failed, so much the better for humanity also.

The rule of faith healing seems to be: "According to your faith be it unto you."

It is encouraging, after having written the above, to find "Notes by the Way," in "LIGHT," of September 19th (when alluding to certain visions seen by Father Ignatius and some of his followers, at Llanthony Abbey), expressing the opinion, "that whatever the apparition was, it would certainly be identified by them with the blessed Virgin. That goes without saying." Is it too much or too little to add, that to faithful, earnest people, a vision may be, by providential mercy, perhaps, accommodated to the belief of the seer; it being probably a real phenomenon nevertheless, fabricated, perchance, for the soul's eye, like some of what we call materialisations may be fabricated for the body's eye, according to our faith.

If there be one thing more difficult to believe, by some, than another, it is that a garment, in a world where the rust and moth doth corrupt, and where thieves break through and steal, should remain in good order for 1,800 years, or that two such coats should exist as identical with the one only that was worn. And yet we are told that the numbers of cures of sick people that have been lately wrought at Treves, on viewing one of these coats, has been large, and that "certificates based on medical examination, before and after, have been given." Now, we have no right to deny these alleged cures without proof. To my mind, the only possible solution of the difficulty is to be explained by the apothegm, "According to their faith be it unto them." They believed in the verity of the coat, and because they believed it from the bottom of their hearts, it was counted to them for righteousness; and certainly not the less so because it is connected with a stupendous event which from that time forth raised the standard of faith and morality (however little they have been kept, oftentimes) beyond conception.

We have, as I said, no right, I think, to question the professed cures at Lourdes and Treves, unless we have proofs to the contrary. But we are fully justified in asking, after a reasonable time, how far the professed cures have been lasting; for it is but natural that, after an imperfect cure, the blood of the invalid should resume its previous diseased course, when the source which relieved it is absent. This calamity the system of faith healing adopted throughout the century, up to the present day, at the Swiss town of Männedorf, appears in a great measure to have obviated. I have already given a few details of the earlier cures at Männedorf, and to this subject I hope to return, by your kind permission, in a future letter.

W. R. TOMLINSON, M.A.

Madame Blavatsky and Masonry.

SIR,—My attention has been called to your issue of September 26th, in which are certain references to myself of an unjust nature which are calculated to mislead your readers, upon a subject on which they cannot well be posted up, and I must ask you to permit me a few words. In the first place I gave to Madame Blavatsky no degrees beyond what she was entitled to receive by all the international rules and regulations of what is called *high-grade* Masonry. At the same time I am quite well aware that from older sources she was in possession of much that was not given her by myself. Beyond this statement I do not think it necessary to enter here, as her certificate would show what honorary degrees she actually received from us.

There is, however, certain explanatory matter that it may be advisable to offer to your readers, and those who have read Mr. Gerald Massey's ten lectures (in which, however, I do not personally altogether agree) will best understand what I say.

1. Orthodox Masons would be inclined to term everything "bogus" (to use your own term) beyond the three first degrees. They are such when Masonry is considered as the system of the architects of old. I quite believe that, following their own old documents, the English Masonry of the time of King Athelstone was of Egypto-Greek origin. It had without doubt two systems or rites, which were eventually amalgamated, both consisting of three grades gradually conferred at long intervals in advancing from apprentice to master. The one from Serapien became orthodox Christian at York, under the Culdees; the other dating from the

thirteenth century, in Norman times, was of Palestinian origin, and brought in pointed Gothic.

2. Side by side, during the centuries, came down the Neo-platonic, Gnostic, and Hermetic Societies; in the seventeenth century termed Rosicrucian.

3. These latter societies brought their views, symbols, and rituals into Freemasonry, as higher degrees, and out of them were gradually formed numerous rites. The principal of these are the following, with branches all over the world; but both rites require their members to have received the three degrees of Orthodox Craft Masonry.

a. The Ancient and Accepted Rite in England patronised by the Prince of Wales; but not recognised by "Orthodox" Masons. Thus whilst the craft is Solomonic and deistic, this rite in England is essentially Christian, as a matter of education entirely worthless as it is only a degree or degrees enforcing the teaching of the Church. In Spain this rite has admitted ladies from the first degree to the thirty-third degree.

b. The Antient and Primitive Rite, the one to which I belong, and which you have virtually attacked. Its degrees are an examination of the symbols and metaphysics of all antiquity, it is Theosophic, and in its nature follows the universal *culte* of ancient Egypt, and came from Egypt. It has a branch of Adoptive or Lady Masonry, but only one lady was ever admitted to it in this country. The Roman Catholic Church would term it a body of Gnostics; and it is no wonder that the peerage, who form the leaders of the other rite, should hate it like poison; they naturally oppose educated truth, as inimical to themselves.

I need say no more on this subject, but in regard to the alleged precipitated letters of the Mahatmas, I would advise your readers to peruse a book called "Mary Jane: By a Child at School"—far more extraordinary things are therein related—precipitated drawings in colours, no colours being in the room and nothing but plain writing paper.—Yours truly,

JOHN YARKER,

Grand Master of the Antient and Primitive Rite; also of the (totally independent) Swedenborgian Rite.

Withington, near Manchester.

September 30th, 1891.

Re-incarnation.

SIR,—Mr. John Wetherbee, in his letter on Re-incarnation, seems to think that Theosophists hold the idea on purely fanciful grounds. Now, this doctrine of re-birth must either be proved a necessity or be accepted on faith supported by more or less cogent reasons. I think that it is proved a necessity by carefully considering the relation of the body of man to its spirit as follows:—

The first question which must be definitely answered is this: does the physical body produce out of itself the power of life, does it vitalise the spirit, or is the converse true? By Spiritualists, I presume that I may take this question as answered in the sense that the spirit vitalises the matter of the body, and that since man has a spirit and soul, and since matter itself is inert, then the former animates the latter. From this it follows that because animation begins with the germ cell, continues in the foetus, and follows on into the completed form, the personal man (by which is meant the physical body and its desires and vitality) is the reflected manifestation of spirit as it is reproduced in the physical plane. Therefore we may conclude that the body and its physical life are together the reproduction of the spirit on this lower plane, a conclusion strengthened by the fact that on the departure of the latter the former dies away. Spirit conversely is thus shown to be a power whose earthly life is a period of manifestation. As men differ, so must the quality of the power which manifests in them; in other words, the power of spirit to individualise itself differs with different human beings. But not only does man differ from man in his personal characteristics, a difference which, as we have seen, marks the individual power of spirit to manifest itself, but man at the early stage of racial development is less developed than at a later stage; a fact in nature which proclaims difference of quality in the power which enables the spirit to manifest at one time, to that which after continued progress belongs to it at the later and more civilised period; and the meaning of the fact that the savage grades into the highly intellectual man through a natural process

of evolution, may be explained as the progress in power of the spirit to individualise itself in its personal representative.

Now in what does the progress of man consist? May we not say that it lies in his intellectual development? Now intellect is the result of the power of life in its action on matter, and this power of life we have seen to be the spirit of man. Therefore, with the progress of intellectual development, so does the power of the spirit to manifest itself in the physical world increase. As reasonable beings we hold that human life progresses from imperfection to perfection; because we are reasonable beings our object in life is the attainment of perfection, which, according to previous argument, is necessarily intellectual. Therefore, as each man is an individual ("I am I," so to speak), he must be a unit of latent perfection, whose object in living is to be attained only at the price of the development of this latent power to its fullest extent. The study of natural law shows us that this end is progressively obtained, because heredity, its physical copy, is the progressive unfolding of the material man from father to son in one continual, unbroken line. Therefore we must infer that the spirit-soul of man in its relation to earthly life, maintains an unbroken sequence of self-development, in which its power to manifest itself physically increases with the progress of its incarnations. Hence the necessity for Re-incarnation.

Jersey.

THOS. WILLIAMS, F.T.S.

The Cause of Colour in Animals.

SIR,—I have just been reading Mr. Wallace's late book, "Natural Selection, &c.," and should like, with your permission, to make an observation or two on his theory of "Mimicry." Insects, birds, &c., escape their enemies by becoming coloured like their natural surroundings, or like other birds or insects which are "protected" in some way or other. Let me give one instance mentioned by Mr. Wallace. In the neighbourhood of Rio Janeiro, the bird-eating hawk imitates the colour of the insect-eating hawk, and by this means escapes destruction from other birds. All his progenitors were destroyed by their enemies except one or two that *happened* to be like the insect-eating hawk. These fortunate ones escaped, and, of course, handed down their colour to their posterity. This is what is called a "survival of the fittest," and it is thus that the theory of Natural Selection accounts for the survival of the bird-eating hawk. But then, unfortunately, this bird-eating hawk lives and flourishes in the neighbouring districts where there is no insect-eating hawk for it to imitate. It lives and prospers without the "protection" of "mimicry." Here, then, the theory of Natural Selection fails. It does not cover the whole ground, and, therefore, like the telepathy theory of the present day, or the Ptolemaic system of a past day, it must fail.

I would not, however, trouble you with this letter if I did not think that I can suggest a cause for these phenomena.

Whatever may be thought of the appearance of the "ringstraked, speckled, and spotted" cattle among the flocks of Laban the Syrian, it will at least be admitted by all that there existed a belief in those old days that the surroundings of the parents, at certain times of their lives, had an effect on the colouring of their offspring, and that this effect was produced through the eyes of the parents. Now it so happens that there is a case mentioned by Mr. Wallace in this book of his, which seems to prove that those old herdsmen had some grounds for their belief. The case I allude to is that of the Chameleon Shrimp, which changes its colour with that of the objects among which it is found, and of which Mr. Wallace informs us that when it is blinded this "change does not occur." Now, sir, I cannot help thinking that we have here a very significant piece of information. It is not a "kind of natural photography," observe, that produces the change of colour (as Mr. Wallace says it is in the case of a certain caterpillar that he mentions), for the loss of sight would not interfere with the photographic process. The change is produced through the eyes. It is the sight of the colour that produces the colour. It is a psychical process, therefore, and not a chemical one; or rather it is a case of the psychical using the chemical for its instrument. It is the living principle within, call it what we will, externalising the impressions produced on it by sight. Ought we not, therefore, to look in this direction for the cause of all those colours that follow on changes of

surroundings, many of which are not explained by Natural Selection, and pronounced by Mr. Wallace "inexplicable?"

A Darwinian doctrine about domestic pigeons of many colours is that if they are let run wild they will all revert to the dull colour of some remote ancestor. But if there be any truth in the theory I have here ventured to suggest, this doctrine will hold good only in certain cases. Let the pigeons be sent to some tropical forest where they can feast their eyes on greenery all the year round, and they, or rather their descendants, will all probably become green or greenish.

September 28th, 1891.

GEORGE HARPUR.

Spirit Photography.

SIR,—I am in possession of a test photograph from the negative taken at Cincinnati under the mediumship of Mr. Hartman, on December 25th, 1875, to which you allude in your number for September 25th as "a crucial piece of evidence," giving us, also, the circumstances under which it was taken, as furnished to you by Mr. Opie.

I shall have great pleasure in lending you this photograph for you and visitors to your office to see for a time, if you care to have it; and it could be copied by photography if desirable; and then Mrs. Sidgwick could easily have a chance of exercising her scientific criticisms respecting not only the photograph itself, but also have the opportunity of classing the form under the head of "Phantasms of the Living."

At the back of the photograph is printed in small text an account of the séance, and also the following letter, signed by gentlemen present:—

"Cincinnati, December 25th, 1875.

"We, the undersigned, having taken part in the public investigation of spirit photographing given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman.

"We further certify that during the last sitting, when this result was obtained, Mr. J. J. Hartman did not handle the plate or enter the dark room at any time.

"J. Slater, V. Cutter, E. Saunders, Jos. Kinsey, E. Hopkins, Jas. R. Geppert, Robert Leslie, Wm. Warrington, Benj. E. Hopkins, G. A. Larnahan, D. B. Morrow, M.D., J. P. Weckman, F. T. Moreland, Theodore Teeple, W. V. Sullivan."

T. W.

To those who would Help the Workers.

SIR,—Will you kindly allow me to make an appeal to those of your numerous readers who, I am sure, would be glad to help a good cause? My third season of open air work on Peckham Rye is rapidly drawing to a close, and I am anxious to maintain the remarkable interest which has been awakened, during the approaching winter. At first my reception was anything but a cordial one, a band of hired roughs being brought up Sunday after Sunday to drive me off, as some over-zealous religious fanatics were determined to prevent me getting a hearing, and I had for a time to bear the opposition single-handed. I have been kicked and thrashed until, one Sunday, I lay for dead for more than a quarter of an hour on the grass, but I determined to keep on, and have now conquered all opposition, and my meetings are eagerly looked forward to. An evidence of the progress I have made is to be found in the fact that my meetings are frequently attended by 400 to 1,000 persons, the great majority of whom are present month after month, and when I say that during the twelve months ending September 13th last I had no less than 403 visitors making inquiries at my house on the subject, every one of whom, I believe, came from these Rye meetings, it will be seen that much solid work has been accomplished. I have many inquiries for literature, and for the past two years have lent all the books I have many times over, without being able to supply a tithe of the demand I have had made upon me. Now, as the winter is coming, I shall have more demands than ever; therefore, I should be glad if any of your readers would send me on any spare volumes they may have on Spiritualism and kindred subjects, so that this work for truth may be continued when the weather will not allow my voice to be heard. Every energy I have is put forth in this glorious mission, but silver and gold have I none; therefore, I cannot purchase what I stand in such great need of at the present time. There are those who can supply this need, and I feel sure your readers would not wish a work like this to languish simply for lack of asking.

ROBERT JAS. LEES.

67, Ondine-road, East Dulwich, S.E.

A Significant Dream.

SIR,—On awaking this morning I remembered a dream, the principal part of which was as follows. I saw a railway platform. There was a train in, the carriages painted very dark. I saw my wife struggling to enter one of the carriages, for the train was just in the act of starting.

Soon after breakfast, a telegram came through the Chesham Post-office dated October 1st. "Croydon. Come at once. Mrs. — was found dead in bed this morning."

We had just enough money in the house, so I put my wife in the train at 9.50 for Croydon. Thus my dream was carried out.—I am, &c., one in sorrow,
134, Bellington-road, Chesham, Bucks.

CHAS. BAKER.

SOCIETY WORK.

KING'S CROSS SOCIETY, COPENHAGEN HALL, 184, COPENHAGEN-STREET, CALEDONIAN-ROAD, N.—On Sunday evening next, at 7 p.m., Rev. Dr. Rowland Young will deliver a lecture, "How I Became a Spiritualist." Free invitation to all.—S. T. RODGER.

50, BECKLOW-ROAD, SHEPHERD'S BUSH.—We had a good meeting on Sunday, when Mr. Norton's control gave an interesting address on "Sowing Seeds," explaining the best methods by which children should be trained. Clairvoyant descriptions followed and were recognised. Sunday, October 11th, Mr. Asbury, at 7 p.m. Tuesday, Mr. Holmes, at 8 p.m. Thursday, "Development."—T. H., Sec.

24, HARCOURT-STREET, MARYLEBONE.—Miss Vincent gave fourteen Psychometric readings, on Sunday, to an attentive and well-disposed audience, the conditions being very helpful to the speaker, who was unwell. The readings were very successful, twelve, at least, being recognised. Sunday, at 11 a.m., "Spiritual Development"; at 7 p.m., Captain Pfoundes, "Theosophy." Thursday, at 7.45 p.m., Mr. Towns. Saturday, at 7.45 p.m., Mrs. Hawkins.—C. WHITE.

23, DEVONSHIRE-ROAD, FOREST HILL.—Mrs. Bell gave us a very practical address on Sunday, showing that with the higher light possessed by us our lives should be the purer and better. This is the first time that this lady has occupied our platform, but we trust that she will again favour us with her very able services. On Sunday next, at 7 p.m., Mr. Towns will conduct our service, and on Thursday we hold our usual weekly séance, at 8 o'clock, Mrs. Bliss being the medium. All inquirers welcome.—H. W. BRUNNER, Sec.

PECKHAM RYE.—The subject which Mr. Lees dealt with on Sunday afternoon last was "The Intelligence at the Back of Spiritualistic Phenomena," pointing out that phenomena themselves are not the evidence upon which we rest our argument, but the controlling intelligence which uses those phenomena as a means of manifestation. The day being favourable the audience was a large one and the lecture was followed for an hour and a-half by remarkably interesting questions, which gave cheering evidence of the work which has been accomplished by Mr. Lees's three years endeavour on the Rye, and the keen interest which is shown in Spiritualism when consistently and systematically advocated. Subject for next Sunday, "The Authority with which Spiritualism can speak."

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—The quarterly tea meeting on Tuesday was a great success, over seventy members and friends enjoying a splendidly prepared repast. The whole of the goods were generously given by our members, thus enabling the committee to hand the entire proceeds to the Society's funds. Last Sunday evening we had an excellent attendance, when an address on "The Woman of Endor" was given by Mr. W. E. Long, who at the close gave some vivid spirit descriptions, which aroused much interest amongst the strangers, who were largely represented. Next Sunday, at 11.15 a.m., "Re-incarnation"; at 3 p.m., Lyceum; at 7.0 p.m., "The Séance on the Day of Pentecost." Discussion on the same subject on Thursday evening, at 8.30, when inquirers are welcomed.

ATHENÆUM HALL, TOTTENHAM COURT-ROAD, W.—On Sunday last a service was held to inaugurate the course of twelve meetings which have now commenced, Mr. Thomas Shorter giving an interesting and thoughtful address upon "Spiritual Religion." He maintained that the only true religion consisted in sustaining as broad and free a platform as possible, and that platform is far more effectually offered by Spiritualists than by any other system of reform or exponents of religious beliefs and doctrines. Spiritualism demands no subscription to creeds or articles of faith, &c., but gives man the knowledge of a future existence and tells him that after he has "shuffled off this mortal coil" he will take on immortality, and that the result of his works here will be manifest to him when he enters the home he has prepared for himself. Solace and comfort are derived from the Spiritualistic philosophy, such as to take away the fear of death and rob the grave of its victory. A new and pleasing feature added to these meetings is the talent displayed in the musical portion. Miss Ward sang "The Better Land" and "Cleansing Fires" in excellent style. Mr. A. M. Rodger took the chair, and after the lecture several questions were put. Next Sunday, "Reply to Mrs. Besant by Spiritualists," at 7 p.m.—PERCY SYMTH (for Sec.), 4, Portland-terrace, N.W.